

1841

6-19-1841

Western Episcopal Observer June 19, 1841

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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIE OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church... Truth and Love.

THOMAS R. RAYMOND, PUBLISHER.

VOLUME XI.

CINCINNATI AND LOUISVILLE, SATURDAY, JUNE 19, 1841.

NUMBER 25.

THE WESTERN EPISCOPAL OBSERVER.

EDITED BY
REV. CHAUNCEY COLTON,
" WILLIAM JACKSON,
" JOHN T. BROOKE,
" HENRY V. D. JOHNS.
PUBLISHED WEEKLY, AT CINCINNATI AND LOUISVILLE,
BY THOMAS R. RAYMOND.
Printed at the Western Church Press, Rogers' Row, West Fourth Street, Cincinnati.
Terms—Two Dollars and Fifty Cents per annum, payable in advance.

Obituary.

THE BELIEVER'S MOUNTAINS.

BY MISS H. F. GOULD.

Not to the mount, where fire and smoke,
Jehovah's face concealed,
When, loud to wandering man he spake
To make his law revealed—
Not to the awful splendor there
Can turn my fearful eye!
To hear its thunders, and to dare
Its lightning, were to die.

Not to the mount where Moses stood,
The promised land to see
Across the waves of Jordan's flood,
Is yet the place for me.
My spirit could not bear to take
That fair and glorious view,
Nor long her wondrous landscape make,
To try the waters through.

Not to the mount where Christ appeared,
At once so heavenly bright;
When they who heard the Father, feared,
And fell before the light—
Not there, my Master ever nigh,
Do I his footsteps trace!
His closer follower far than I,
Attains that higher place.

But, on the mount without a name,
Where Jesus sat and taught,
I daily would assert my claim,
To share the bread he brought.
His words before the multitude,
Dropped to his chosen few,
Are manna for my morning food,
My soul's sweet evening dew.

Not to temptation's mount I go,
That mount exceeding high,
My Lord, again rebuke our foe,
And bid the tempter fly.
For kingdom, let me seek but thine;
And may my glory be
A pure reflected light from thine;
My treasure, life in thee.

The mount of silent midnight shade,
Of solitude and prayer,
Ascend, my soul! be not afraid
Thy Guide to follow there!
The height and stillness of the scene,
When that lone path is trod,
Forbid this world to rush between
A spirit and her God.

The mount whereon my Savior stood,
And o'er the city wept;
Where fell his wondrous drops of blood,
While his disciples slept—
There may I go; yet not to sleep,
Till Jesus is betrayed;
But as he went to pray and weep
O'er captives sin hath made!

And, to the solemn, shuddering mount,
Where Christ received the cup
Of death, to offer us the fount
Of life, must I go up.
There must I look upon his wo
On that empurpled tree,
To learn how vast the debt I owe,
By what he paid for me!

Thence, to the mount in Galilee,
The way I may pursue
With joy my risen Lord to see,
Ere he ascend from view.
For, lo! the heavens their door unfold
To take their coming king!
His angels harp on strings of gold,
And "Hallelujah!" sing.

Now that he's gone where mortal sight
Is of his face bereft,
My soul would find Mount Zion's height,
Led by the light he left.
The mountain of his holiness,
This home I fain would know,
While earth's dark mountains growing less,
Melt and are lost below!

Episcopal Recorder.

ADDRESS OF R. H. DANA, JR., ESQ.
At the Anniversary of the Seamen's Friend Society,
New York, May 10, 1841—corrected by the au-
thor from the reports published in New York.

Resolved, That in the Seamen's cause—the day
has come.

"The long night of ignorance, of oppres-
sion, and of depression—the gross darkness
of idolatry and servitude, which has brooded
so long over the face of the deep, is breaking
up. We can see already the bright streaks
of the morning. It is time for all hands to be
called—for the day has come. Who can
doubt it? Who can doubt it? Who can Mr.
President. I confess I had some doubt lest I
might be too soon with this resolution—lest
the proper time for it might be the next year,
or the next. But after what our eyes see to-
night, and our ears have heard, we must be
satisfied that this is the day, and this the
hour.—Standing here, in the commercial cen-
tre of our great republic, in the midst of so
many hundreds, I believe I might almost say
thousands, whom an interest in the Seamen's
cause has drawn together to-night—a cause
which has had its birth within the recollection
of the youngest of us—I should not have
the faith of a sinking sailor, if I could doubt
a moment that the day of hope and deliver-
ance, the dawn of social, moral and religious
elevation, is breaking upon the seamen, the
whole world over—that the mists are rising

from the Ocean, and that the light of day will
soon spread itself over the face of the deep.

Gratifying, encouraging, almost inspiring
as this sight is, yet we are not surprised at
the interest which the Seamen's cause excites.
For the Seamen's cause has something in it
which, beyond every other, does take hold upon
the feelings and sentiments, upon the fancy and
imagination, upon the curiosity and interest, upon
the sympathies, upon the common humanity of us
all. The sea itself, how has it always appealed to
the noblest, and to our deepest and most solemn
feelings! Take it in the earliest account we have
of its creation; probably the first instance in which
its name is known to have been named—What a
sublime introduction! "In the beginning God created
the Heavens and the Earth; and the Earth was
without form and void, and darkness was upon
the face of the deep, and the Spirit of God moved
upon the face of the waters." To our own times,
the sea seems always to have called out the best
powers of the best minds; and how has it taken hold
marvellously upon the associations and curiosity
of all. Not only those who have been upon the
ocean and seen its wonders—those who have lived
within the sound of its roar; but those who further
inland, have only heard tales of the mighty deep—upon all, the sea has
exerted more or less of its magic power. It is well
for the sailor that it is so. He has a right to profit
by these feelings and sympathies, and those who
speak for him have a right and a duty to touch
all these chords of influence. And to-night, while
asking your attention for a short time to this subject,
I shall do it in the faith that every one who
hears me, yes, every one—from some cause or
another, owing to some fancy, or feeling of interest
or curiosity—to some personal association or connection—
will be willing, for a few moments at least, to feel
something in the Seamen's cause.

I shall not detain you with any enumeration
of the merely physical evils of a seaman's life. You
know that they are neither few nor small. You
know something of his broken and uncertain rest;
of his coarse, sometimes scanty, sometimes unwholesome
diet. You have heard of the small and confined
forecastle in which so many men are pent up
together for months and years. You know that the
sailor lives under an absolute despotism. You know
how often—and how often does he suffer under this
despotism; and you know how extremely difficult it is
for him to obtain redress. You know how, on shore,
he is flattered, mis-led and betrayed. You know how
he is cut off from nearly all the means of social, in-
tellectual and religious improvement and enjoyment—
from society, friendship and love, divinely bestowed
upon man! You know that he is but a stranger, and a
sojourner on the land—that his home is on the deep!
And then, poor as his life is, you know how often
it hangs upon a thread!—You know that the blast of
the tempest may in a moment snap the cord of life! You know how often the
breath of the pestilence changes his countenance
and sends him away! Indeed, with the sailor, what
has been the end of the whole matter? A life of privation
and hardship, and a sudden or a miserable and protracted
end! If he meets death on shore, nine times in ten
it has been as the mendicant of an Alms House, or as
the poor drudge of those who have carressed and
begged him. Or, if, instead of his mother earth, he
meets his end upon the ocean, the poor foster-child
falls into the bosom of his adopted mother, like a
drop of rain "unknelted, unconfined and unknown!"
No hand of affection or kindness to close his eyes
in death! None draw about his dying bed by any
ties stronger or more tender than those of a shipmate
and a man! Often no word of comfort or direction
for his departing spirit!—Too often not even the
ceremonies and decencies of religion, observed over
his lifeless body!

But I did not intend, friends of the Seamen's
cause, to present this subject to your ready sym-
pathies, which I know you are so willing to give.
Looking upon the things I have mentioned merely
as so many physical evils, I should be ashamed to ask
your sympathies for them. No sailor would thank me
for doing it. He is ready and willing to meet such
things as these. It is their moral effect, the effect
they have upon the individual character, that we are
to consider to-night.

A gentleman whose name would be high
authority in this place, on this subject, has said
that the young men of our country are leaving the
merchant service. After one voyage, they either
hurry forward, too often unprepared, to the situation
of an officer, or quit the service in disgust, and seek
any reputable employment on shore.—Why is this?
Is it because the young men of our country are
unable or unwilling to meet the hardships and
dangers of the sea? No! he is ready and eager to
meet them. It is these that throw the charm—the
halo about it. But it is because he feels that there
is attached to his employment a social and moral
depression. That he is liable to have an injury
inflicted upon him—a degradation which will break
the spirit of the man within him. A degradation
for which the redress provided by the law is but an
insult to the miserably injured man—something
which the free born and free bred American, edu-
cated in the common schools of our country, cannot
endure. You do not know, perhaps, that more than
four-fifths of the seamen in our vessels are
foreigners. Men of every nation, and kindred
and tongue. Why, the sound of our native tongue
is a rare thing in our own for-

castles. Nay more, in some vessels where the
stars and stripes are floating proudly from the
mizzen, the very name of an American is a
term of reproach in the forecastle. Then I
would ask you,—not now as Christians, not as
philanthropists, but simply as patriots—citizens
of this country—sons and daughters of America—
how long shall these things be?

But let us not forget the religious character
of this occasion. The Society whose anniversary
calls us together to-night, though it feeds the
hungry, clothes the naked, visits the sick and
imprisoned, rights the injured and breaks the
yoke of the oppressor, yet its main object is the
religious improvement of seamen—the preaching
the gospel to them, compared with which all their
social and political rights and duties are but dust
in the balance. I remember that I am addressing
a Christian audience: one professing to believe in
the great truths of that Revelation. I feel that any
attempt on my part to add to the importance of
this subject must be useless; and if it were necessary,
I would rather leave it to those whose greater age
and holy calling would add force and dignity to
their appeal. But you know the low religious
condition of seamen in times past. That the beast
seems almost to have risen already from sea, upon
whose hand is written *Blasphemy*. And you know
that there is no exemption for the sailor; but that
he must be prepared for that hour when all of us,
seamen and landmen, citizens and strangers, learned
and unlearned, bond and free must stand on one
common level. Nor need I remind you how pecu-
liarly in the seaman's case, religion is profitable for
the life that now is, as well as for the life that is
to come. I will therefore, gladly occupy the few
moments that remain to me, by presenting this
cause to the various classes of which I presume
this assembly to be composed.

There are doubtless merchants here. Upon
you, allow me to say, a great duty is imposed.
—The community will require of you to do some-
thing to relieve the wants and hardships of the
seaman's daily life. It lies with you to do it. He
is committed to your care, and you will be re-
quired to give an account of your stewardship. You
may change the whole face of things on board ship.
The master is the breath of your nostrils. And
allow me to tell you, when you take away ardent
spirits from the forecastle, as you have done,
to remember and take it away from the cabin
also. In too many vessels called "Temperance
ships," with the American eagle and "no ardent
spirits" at the head of the articles, the master
and officers, upon whose coolness and prudence
every thing depends, are allowed free use of
liquor.—The forecastle, the head of the ship is
temperate and pure, while the after part is full
of violence and excess. Such a ship sails upon
our waters like the fabled mermaid—with the
head of a *woman* and the tail of a *beast*.

There may be here gentlemen of the legal
profession. Upon you the seaman has great
claims. The law has been to the sailor a sealed
book—you may make it a living letter. Where it
has been a two edged sword in the hands of
corruption and oppression, you may make it a
staff for the needy and a shield for the innocent.

This week is the season for the anniver-
saries of the great religious societies of our
land. There are now probably present, representa-
tives from all those societies. Let me present the
claims of this sister association upon them. That
Society which has commanded the respect and ad-
miration of the world—the American Board of
Foreign Missions—the gentleman whose absence we
regret to-night, (Rev. Mr. Bingham) would have
told you of the importance of the Seaman's
cause to you. He would have told you that the
missionaries look with dismay upon the arrival
of a vessel from home in their waters. But if
this Society is prospered in its efforts, when
those far off seas are whitened by a sail from
our country, the crew, instead of going down
upon the peaceful missionary stations, and the
simple natives like locusts upon Egypt, you will
find them coming up like doves to their win-
dows. The Temperance cause—if the seaman
has one spark of gratitude in him, he will be
found an efficient laborer in that cause. For the
temperance reform has done everything for the
seaman. It found him mad and naked—it clothed
him and gave him his right mind. The Tract and
Bible Societies—you will find the seaman the
best agent in your cause. He is a tract distribu-
tor, whose district is the world. He takes the
wings of the morning, and flies into the uttermost
parts of the earth with your message. If there
are clergymen here, let me ask you to go back
to your congregations, and tell them that they
have labored for missions, for temperance, for the
Tract and Bible causes, but that now, the day
for the Seaman's cause has come.

We can all do something in this matter,
from the highest Magistrate to the humblest
child.—The departed Chief Magistrate of this
country, whose loss the millions of our land
have not ceased to mourn, whose funeral knell
may yet be heard among the distant hills and
valleys of the West and South—his last written
words were words of kindness and protection to
a poor and honest seaman. And remember that
the poor woman who throws her mite into this
Treasury, may put in more than they all.

Let us then resolve that the day for the
Seaman's cause has come. "That you, Mr.
President, and I, and all of us—will have part
and lot in this matter. That the day may
come, and will come, when there shall be
peace on the ocean—when there shall be the
common comforts of life, and social and

intellectual and religious privileges and en-
joyments for her sons—when, in the end as
at the beginning, 'the Spirit of God shall
move upon the face of the waters.'

PRISON DISCIPLINE SOCIETY.

Abstract of 16th Annual Report—1841.

The Report notices in the introduction, the
death of the Hon. Wm. Bartlett, its first
Vice President. Also, the death of Thomas
Vose, and Joseph Coolidge, of Boston; of
Miss Waldo of Worcester, and Sam'l Ward,
of New-York. All of them worthy to be
had in remembrance by this Society for the
countenance and aid which they extended to
it. Mr. Bartlett and Miss Waldo by their
last will and Testament gave liberal bequests
to various objects of benevolence.

The plan of the Report is embraced in
eight parts—viz. Lunatic Asylums, Peni-
tentiaries, Houses of Refuge for Juvenile De-
linquents, County Prisons, Imprisonment for
Debt, Capital Punishment, Effort for dis-
charged Convicts, and Narrative of journeys
performed and Prisons examined.

The first part concerning Lunatic Asylums,
shews the order of time in which they were
established, the names of the superintendents
and principal officers, the expense of support-
ing patients at different Institutions, the pro-
portion of insane to the whole population,
the number of persons who become insane
annually, the danger of their becoming in-
curable by neglect, the importance of re-
moving them to Asylums while the disease is
yet recent, the large number of recent cases,
and the small number of old cases which are
restored, the pecuniary and moral results of
labor in Insane Asylums, the gardens and
farms attached to them, the effect of moral and
religious instruction upon the insane mind from
the testimony of the last year, the various
amusements, and healthful exercises enjoyed,
the pledges of good faith accepted and kept,
the few and small restraints required, the mor-
tality of different institutions, the causes of
insanity, the statistics of eleven American
Asylums; shewing the number under treat-
ment, the number received, the number im-
proved, the number dead, the number remain-
ing under treatment, the whole number re-
ceived from the first, and the whole number
restored.

The eleven Asylums embraced in the table
are the following:—Maine at Augusta, Ver-
mont at Brattleboro', Massachusetts at Charle-
stown, at South Boston, do. Worcester, Con-
necticut at Hartford, Bloomingdale near New-
York city, Dr. White's Private Asylum at
Hudson, Friends' Asylum at Frankford near
Philadelphia, Pennsylvania Hospital in Phila-
delphia, Ohio at Columbus.

The aggregate number of patients in these
Asylums at the commencement of the year
was 686; Do. at the close of the year, 857;
increase during the year, 171—number re-
ceived during the year, 932; whole number
enjoying the benefits of them, 1470; number
cured and discharged, 413; number much
improved, and improved, 138; number dead,
75; whole number received from the first,
9849; whole number recovered, 3843.

The first Asylum established in this
country, was that at Williamsburgh, Va., before
the Revolution; although one department of
the Pennsylvania Hospital was previously
used for the insane as early as 1752. The
Friends' Asylum at Frankford, Penn., was
established in 1817; the McLean Asylum at
Charlestown, Mass., in 1818. From 1820 to
1830, three; from 1830 to 1840, eight;
from 1840 to 1841, being built and provided
for, eight. By which it appears, that four
times as much is being done in these two
last years for the insane, as was done in the
whole of the 17th century; and four times as
much as was done in the first 20 years of the
18th century; and four times as much now as
in ten years, from 1820 to 1830; and at least
as much as was done in ten years from 1830
to 1840.

The names of the Physicians connected
with the Asylums in the order in which they
are named in this abstract, are Knapp, Rock-
well, Bell, Butler, Woodward, Brigham, Wil-
son, White, Earle, Kirkbridge, and Awt.
These names, we believe, as far as known,
are dear to the friends of humanity.

The expense of supporting patients in the
different asylums named, varies from \$2.00
to \$4.50 per week, except in the cases of
private patients, who frequently pay more.

The proportion of the insane to the whole
population in this country has never been stated
as being less than 1 to 1000 souls. This is
altogether within bounds, after deducting the
idiotic and imbecile; there are many facts to
indicate that the proportion is greater.

The number of persons who become in-
sane annually has been estimated from careful
observations and facts as being not less than 1
to 3000 souls.

The cures if they are poor and neglected
and suffered to fall into prison have been said
to be unheard of; although this language is
not fully warranted. While the cures, in re-
cent cases, in favored Asylums, are from 90
to 100 per cent.; and in old cases from 15
to 35 per cent.

To secure these favorable results, useful la-
bor, and the means of grace are credited, in
all the late Reports, for a large share of in-
fluence; and while these are being secured,
the restraints upon the person are reduced al-
most to nothing.

The favorable bill of mortality in the Amer-
ican Asylums, is a matter of heartfelt con-
gratulation. According to the extensive tabu-
lar view in this Report it is as follows; in the
British Asylums 21 per cent; in the

French Asylums 32 per cent; in the Amer-
ican Asylums 12 per cent; or rejecting the
Kentucky Asylum 9 per cent.

"The most frequent causes of predisposi-
tion to insanity are unrestrained indulgence,
unbridled appetites and desires, pernicious
mechanical restraints upon the free move-
ment of organs essential to life, improprieties
of dress, excessive effeminacy, or ill directed
education, by which the individual is not pre-
pared to meet the vicissitudes and trials which
must be encountered in the journey of life;
and particularly from that intensity of the
mind and feelings, which is too often encour-
aged, but which overtaxes the young brain
and excites it to morbid irritation and actual
disease. If this is not counteracted, it will
most assuredly result in that perversion of the
faculties which is exhibited by mental
alienation or in organic lesion which will
sooner or later prove fatal.

Let this subject receive the attention it
should do, and insanity will lose half its vic-
tims, and hereditary predisposition be divested
of most of its terrors."—Dr. Woodward—
8th. Annual Report.

BELIEF OF A RESURRECTION.

"This is indeed the centre of all religion,
the main point to which all spiritual precepts
tend; 'tis our faith in this point that supports
our hope, 'tis our hope of this that encour-
ages our obedience, and enables us to run
through all the difficulties of this life, in a full
assurance of better things in the life to come.
'Tis this doctrine alone that restrains the ex-
travagance of men, and keeps them within
the bounds of reason, puts a curb upon the
looseness of their will, and gives check to
their unmanly affections, and moderates all
their courses with the powerful motives of
both hope and fear; without which there
could be no security for virtue, no restraint
for vice. In a word, without the belief of a
resurrection, there could be neither religion,
nor government in the world."—Bishop Hic-
man.

FANCY.

Is an inward sense of the soul, for a while
retaining and examining things brought in-
thither by the common sense.—It is the
most boundless and restless faculty of the
soul.—It digs without spade, sails without
ship, flies without wings, builds without
charge, fights without bloodshed, in a mo-
ment striding from the center to the circum-
ference of the world, by a kind of omni-
potence, creating and annihilating things in an
instant; and things divorced in nature are
married in fancy, as in a lawful place.—It is
also most restless: whilst the senses are
bound, and reason in a manner asleep, fancy
like a sentinel walks the round, ever work-
ing, never wearied.—Fuller.

Communications.

For the Western Episcopal Observer.
IMPORTANCE OF UNDERSTANDING THE
PROPHECIES.

Whoso readeth let him understand.—Matthew.
Let him that readeth understand.—Luke.

It does not follow by any means, that a
man always understands that which he reads.
For instance—a man may read the words of
some Latin author, and yet not understand a
single sentence. So may a man read a
treatise upon Botany, and yet not understand
it—or a book on Algebra. It may be so
with a fable too—or with a parable, espe-
cially, where the interpretation is not given.
He may read it, and yet not perceive the
meaning, or the object; he therefore will not
understand it. And should one read thus,
will he derive any positive advantage there-
from? Will he in fact take any pleasure
therein? Or will he be likely to continue in
thus reading? Time so employed, would be
time thrown away, abused, misspent! And
it would be no wonder, to see such an one
placing no value upon what he had read
thus—laughing at its supposed folly—criti-
cising it contemptuously—or denying per-
emptrily its truth—for thus reading makes
men superficial and self-consequential—en-
genders pride, and leads to scepticism. The
sayings therefore, which we have placed at
the head of this article, the reader will per-
ceive, are suggestions of sound sense—prac-
tical in their tendency, and of great intrinsic
importance.

These words of our Saviour have reference,
as may be found upon examination, expressly
to the Scriptures; still however, it is to a
particular portion of them.—Christ was now
speaking of the 'abomination of desolation,'
mentioned in the prophecies of Daniel, and
by him quoted from that prophet.—And thus,
it was especially to the prophecies of scrip-
ture, that he said, let him that readeth under-
stand—his words regard therefore, expressly
the prophecies.

Now that it is the duty of the christian to
read the prophecies of scripture, is as clear,
as that it is his duty to read the Scriptures at
all—just inasmuch, as they are a constituent
part of the Scriptures—and that the Scrip-
tures are not read, if these are not read—or
at most, read only partially. A very consid-
erable part of the Saviour's teachings are
prophecetical—so are a portion of those of St.
Paul, of St. Peter, of St. Jude, and especially
of St. John, not to mention those of the Old
Testament Scriptures. And if these are not
read, or heard, then a large part of Scrip-
ture is unread, and thus cast aside as worthless.
In all such neglect, we practically call in
question, the wisdom by which they were
given—put our wisdom in competition with
that, and pronounce those teachings worthless.

But more than this, it is expressly enjoined
that we read them. No prophecy of the
Scripture, we are told, is of any private in-
terpretation—but that holy men spake therein,
as they were moved by the Holy Ghost—in
other words, the Holy Spirit in prophecy
spoke by these holy men. And it is seven
times repeated in two successive chapters of
the book of Revelation, (second and third,)
he that hath ears to hear, let him hear what
the Spirit saith unto the Churches.

Besides this, a blessing is pronounced on
the reading and hearing of this portion of the
Scriptures, that is pronounced upon no other
portion. Its language is, blessed is he that
readeth, and they that hear the words of this
prophecy—and keep those things that are
written therein. Now if this blessing is to
be gained by us, the condition must conse-
quently be complied with—we must read
and we must hear. If we do not, that bless-
ing is not only undervalued, but it is lost to
us.—But not to dwell upon this point—

I remark, that it is both our duty and our
privilege to understand the prophecies. Let
him, said the Saviour, that readeth understand.
The idea, indeed, is very generally under-
stood, that the prophecies are a sealed
book—unintelligible, and not capable of being
understood—and all this, because there is
such a diversity of opinion respecting their
meaning, and because they are so dark and
obscure.

Now that this diversity of opinion, does
indeed exist respecting them, is true. But is
this diversity of opinion about no other part
of scripture? Show me if the reader can,
the very simplest doctrine that it any where
teaches, or a single text which it contains,
about which learned men have not disagreed,
of even the very first principle of Christ's
doctrine—viz. that of repentance. But is
this any evidence that it cannot be understood
by us? Do we proceed in our scripture
studies at any time, upon this principle?
This ground of objection, will not bear
examination.

And with regard to the other ground of
objection—the darkness and obscurity of the
prophecies—it is true, that they at first sight
are so. But what is not dark and obscure to
us before we come to understand it? What
branch of physical science is not so? What
mechanic invention, in fact, is not so? What
work, or what department of nature, is not
so? And does this fact, in these things, keep
men back from endeavoring to understand—or
from coming to understand?

The truth is, that the prophecies may be
understood. The words of our Saviour, placed
at the head of these remarks, are themselves
proof of this. Their language is, let him
understand that readeth. And it would have
been worse than trifling, to thus require us
to understand, if indeed by any possible means
we could not. The truth is, that the prophe-
cies not only may be understood, but that they
were given, that men might understand; and
that, too, which they otherwise could not
beforehand have understood. What said the
angel to the prophet Daniel? I am come,
said he to the prophet—I am come forth, to
give thee skill and understanding—9: 23.
I am come to make thee understand, what
shall befall thy people in the later days—10:14.
And what he was thus caused to understand—
he has written down, that others also might
understand. And when our Lord had been
speaking to his disciples in parables, much of
which are in truth prophecies—he asks them,
have ye understood these things? And they
said unto him, yea, Lord. The Saviour thus
designed that they should understand—and
for the same purpose, they are written down
for the benefit of others. Again, when the
Ethiopian nobleman was found by Philip
reading the prophecies of Isaiah—the question
of Philip to him was—understandest thou
what thou readest? Indeed otherwise to
what profit did he read? Thus are we shown,
and from Scripture itself—not only that the
prophetic Scriptures may be understood—but
that we are in duty bound to understand
them. If we may not, and do not understand
them, then much of the Scriptures are to us
just no revelation at all.

But it is important, very much so, that we
should understand the prophecies—they teach
us many most important lessons.—Some of
them, we may indeed to some extent, learn
elsewhere and in other parts of Scripture—
But nowhere, and in no part, are they present-
ed with such vivid interest. Others how-
ever, we can learn no where else.

In proof of this, I remark in the first place,
that they set forth Christ largely, fully and
prominently.

Secondly, that they teach us with great
clearness, the superintending, and conse-
quently the special providence of God. We
do not argue this, from the fact of prophecy.
We take another view. The simple exhibi-
tion of events which are to take place, and
which are minutely set forth, ages before
they do take place, show us, not only that
God foreknows them, but also that they come
to pass under his mediate or immediate super-
intendency and agency—for they are therein
distinctly set forth. We are shown then the
hand, and the agency, and oftentimes the rea-
sons—where otherwise, all would be the
darkness of conjecture. And thus, while
man schemes, and devises, and acts in ac-
cordance therewith, God superintends the whole,
and turns all to the accomplishment of his
own purposes.

In the third place, they show us with con-
stantly accumulating evidence, the truth of
the Bible. Prophecy has been well said, to
be a standing miracle. And it is especially
true, that each successive fulfilment of prophe-

ecy, is new proof of the truth of scripture, and proof additional. Hence it is, that we ourselves have more proof of its truth, than any age has had, that has ever gone before us; for every successive fulfilment of prophecy is new proof that scripture tells the truth—that it does not lie.

In the fourth place, they serve very much to increase faith—to animate hope—and encourage christian zeal and perseverance. They show us the end—lead us to look at the result, and present them to us as certain. They thus take off the mind from the present—from present infirmities—present disappointments—human speculations, and human devices—and show us in all its distinctness, the hand that guides unseen, and yet guides surely. They show the christian, not only that he is not mistaken in following God's word, but also that he never will be.

In the fifth place, they teach us christianity, in its social and public character. We are greatly prone to look at it, in its relation to us as individuals; and it becomes thus, in our hands, not infrequently, a selfish system. But we are here shown that it respects churches, communities, kingdoms and nations; and indeed the whole world, not only in what is past or present, but in that also which is to come. It shows us, that individuals are but parts of the great whole; and exhibits their influence and bearing in that light. And thus it is, that it gives us enlarged views, and greatly expands and elevates the mind. It takes us out of our own littleness, and elevates us in the scale of being.

But still more, they teach us who true christians are, and what true christianity is, with peculiar beauty and clearness; and show us present duty, in reference to bodies falsely called christian. They show us at large, the character of apostate churches, (especially the Roman,) and their end; and the prevalent antichristian spirit of the present day, and the end of its whereabouts. They are especially fall on the papal apostasy and its end, and the duty of true christians to separate therefrom entirely; and also on the popular infidelity of the day, and its approaching overthrow; and that also of its allies.

Such are some of the prominent advantages of prophecy; respecting which, hints only have been thrown out; and my paper forbids that I do more at this time. And we are shown in them all, and especially in the last, how important it is, that we do indeed understand the prophecies. If we do not understand them, the specific directions given therein, will be wholly lost upon us. If Daniel had not understood the prophecies of Jeremiah, he would not have been led to the means which accomplished the deliverance of the Jews from their Babylonian captivity. If the Jewish christians had not understood the prophecies of Christ, they had not escaped to beyond Jordan, as they did, but had perished with the other Jews, in their most awful overthrow; and if we do not understand the prophecies respecting the now coming universal reign of Christ on earth, how is it likely that we shall aid, as we otherwise might, its coming on; or be prepared to participate therein, or derive any peculiar advantages therefrom? Or how escape the coming and destined overthrow, and destruction of his enemies; or fail to share therein?

Would my readers then understand prophecies, it becomes eminently a practical question, *how* we may do so? In the first place then, we must not come to the prophecies, with our system formed before hand of what they teach. Overlooking this, many have failed to understand, and have prophesied themselves; they studied the prophecies first, to make their system, and then, interpreted them in conformity with that system.

In the second place, a man must first understand the meaning of the words he reads, before he can understand what he reads. This all well know; now a large portion of the words used in prophecy, are not names of abstract ideas, but names of objects actually existing, and present simply the object itself; as for instance the sun, moon, stars, air, earth, sea and waters and the like. These objects, in prophecy, often are hieroglyphic. They are emblems, or symbols, not simply figures of speech. The question then is, not what the word means but what the object presented by it, does itself denote; the advantage of this kind of language is that its symbols have a fixed and permanent meaning; that they speak a universal language, whoever uses it, or in whatever tongue; and that it is less difficult to understand it, than the language of words; just inasmuch as their meaning often is not definite and frequently in the course of ages changes most materially. Now it is no wonder, that prophecy is dark to him who rather does not understand its language, or who misunderstands it; such have not learned indeed their alphabet; in order however, to understand the meaning of scripture symbols, we must let scripture interpret them itself; compare scripture with scripture; and when we find it interpreting a symbol; to so interpret it always, in the like connection; much study of the scriptures is thus required. Men have often erred in interpreting the language of prophecy, by following the interpretation given of symbols by profane and eastern writers, instead of taking that of the Bible.

In the third place, we should always first interpret or understand the meaning of prophecy, before we undertake to make an application of it, to particular events.

Two other things are also needful, in order that we understand prophecy; first that we do as Daniel did in reference to the prophecies, relating to the return of the Jews from Babylon, to their own land; I set my face unto the Lord, said he, unto the Lord my God to seek with prayer and supplication and fasting; and secondly that we do, if need be, as the Ethiopian nobleman did; how can I understand said he unless some man guide me, and then desired Philip to instruct him. Self confidence is a great hindrance, in understanding any scripture; it has exhibition of pride, and pride God resists; and finally, that in order to understand the prophecies, there is required a very patient study of the scriptures, and an entirely teachable mind, no one can fail to perceive.

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ed not only above want, but above care and anxiety. Bibles, prayer-books, and tracts must be circulated—our missionaries must be maintained, and new members must be increased, and the gospel must be preached to every creature. All this must be done, for God commands it. And all these may be done without neglecting any duty to family or to country, without being felt at the end of the year—almost, without a particle of self-denial. He requires indeed, that His people should be ready to lay all at His feet, but it is so seldom that He takes all, as it is seldom that He takes the life which we are taught not to count dear to us, for the gospel's sake.

If it can be shown that more is expended on useless and often pernicious luxuries than the moral interests of our race requires, and vastly more than they receive, we shall then have shown that all the demands of benevolence may be met, and Christians be the gainers even in houses and lands, so true is it that godliness has the promise of the life that now is.

In the absence of statistics of our own country, we present, to confirm and illustrate our position, the following "MOST HUMILIATING CALCULATIONS" which we have condensed from an English periodical; and which no doubt, in their proper ratio are applicable in each particular to ourselves. "Let us put in contrast what is contributed by Christians of all denominations to our principal religious churches, and what is spent or contributed in a few other ways; and perhaps, we may be surprised, if we are not as Christians, made ashamed of our conduct:

CONTRIBUTIONS TO THE PRINCIPAL SOCIETIES FOR THE SPREAD OF CHRISTIANITY, FOR ONE YEAR, ENDING MAY, 1830.

For principal foreign missions,	\$1,474,005
Bible societies,	895,472
Missions for London and England,	116,825
Total,	\$2,486,302

EXPENSE AND EXPENDITURE OF THE UNITED KINGDOMS FOR ONE YEAR, ENDING JAN. 6, 1839:

Customs and excise on spirits, British and Foreign,	\$36,745,062
Malt and Hops,	23,266,604
Wine,	8,204,698
Tobacco and snuff,	15,830,275
Horses,	1,677,675
Carriages,	1,967,809
Dogs,	694,292
Post horses,	1,072,293
Total,	\$89,448,636

Thus it will appear that all the contributions to the above religious societies do not amount to the sum paid on dogs and carriages alone, the latter being \$2,602,931. The duty paid on spirits, malt and hops, wine, tobacco and snuff, horses, carriages, and dogs is eighty-nine millions four hundred forty-eight thousand six hundred and thirty-five dollars!!! and the great religious societies mentioned above, deducting the sales of books, do not receive last year two millions and a quarter!

More is paid for the newspapers published in London alone than Christians of all denominations contribute to all societies to spread the gospel and the scriptures at home and abroad.

Daily, weekly, and miscellaneous papers, \$2,910,177. And we have shown that all the principal societies, (located in London) in spreading the gospel among the heathens and at home, do not collect \$2,500,000, and including the tract society with the sale of all its publications, the amount will still be under \$2,711,000.

The cost of the "Weekly Despatch," alone, (an infidel and demoralizing paper) is about \$377,000 annually, a sum about as large as is annually contributed either to the London Missionary, Church Missionary, or Wesleyan societies, and nearly three times the amount of the free contributions to the British and Foreign Bible Society."

Other facts are stated, and many more might be enumerated. We shall mention but one additional, to show that "there can be no want of money to do good with if we are but disposed to apply what we have, as in the fear of God, for the benefit of our poor and ignorant neighbors."

The total spent on malt, spirits, tobacco and snuff in the metropolis in 1837 was \$31,755,422!!!

Truly this may be called a "most humiliating calculation," and yet who can deny that the parallel, in almost every item exists in the United States? How little contributed to work which must be done! How much expended in useless and pernicious amusements. Such statistics cannot be read by us without surprise, nor, if Christians, without shame. Will any venture now to say that the churches of Great Britain and the United States have no resources to accomplish the evangelizing of the world? A little part of the church's share in this list of expenditures would, under God's blessing, do the work. Self-denial in most of the above items would not only furnish sufficient to throw into the Lord's treasury, but prove to be true worldly economy and advantageous to bodily health. Let no Christian presume to say that he has done what he could while he is a consumer of spirits and wines, tobacco and snuff, &c. We would not affirm the use of such articles to be absolutely unlawful—but we may affirm that the use becomes unlawful if it interferes with Christian benevolence. We say again, there are certain things which must be done—Christ must be followed—his cause must be maintained—the poor must have food and raiment, and above all the gospel must be preached—and we who are called Christians must do them, or we must be cast out of his kingdom as unprofitable servants.

MYSTERY OF TROUBLE.—INNATE SIN. 'Man is born to trouble.'—This is not only a scriptural truth, but a fact of common experience, as undeniable as our own existence. Trouble begins with life, and continues with us, until death ends our career, and the grave hides us from human view. Such is the brief history of man:—the universal rule, to which there is not a single exception. The mystery of it, cannot be fully explained. All that the Bible appears to teach upon the subject, is, that human trouble is the fruit of human guilt, or that we are born sufferers, because we are born sinners. And then the sacred volume leaves us, in silence, without condescending to explain further. And however this explanation may be deemed unsatisfactory, it is nevertheless the best that can be given. Behold that infant, struggling under bodily pain! It must be suffering for its own actual sin, for no sin at all, or for sin imputed or inherited. The first supposition is absurd, for it cannot have committed actual sin. The second, that it suffers for no sin at all, of any kind, impeaches the perfect justice of God, in afflicting perfect innocence. And the third, that it suffers for sin imputed, though by no means without difficulty, appears to be the most rational. It is most consonant to our ideas of justice; and it is certainly most consistent with analogy. For we know, that under the ordinary providential government of God, children often suffer for the sins of their parents. And if God permits such suffering in numerous instances, on a smaller scale, it is not irrational to suppose that he may have permitted it, on the grand scheme of original sin.

Scriptures who deny innate depravity, appear to

forget the alternatives, which they must take. If by denying it, they secured any better light on the subject of human suffering, there would be reason in it; but they only increase darkness. For original sin is the key to a thousand other mysteries in nature and revelation. It unlocks all the mystery of the world's depravity and the world's suffering, in all ages! True, this key is itself mystical, and no human skill or wisdom can take it apart or explain it to us. But the question is whether we shall stand without, in utter ignorance of multitudes of mysteries, or receive this one, and make use of it to unlock and explain the rest?

If it be said that innate sin is as great a mystery as innate suffering, and that it is a poor explanation to point to one mystery as the cause of another. We answer, that nothing is more common than to explain one mystery by another; and thus to go on, from mystery to mystery, until we come to some point at which human perception ends. For example: if I am asked, what causes darkness? I answer, the absence of the sun's light; although the sun, his absence, and his light, are quite as great mysteries as the darkness. If the inquirer continues to press me with questions, I must go on answering, until I reach some point at which further reply becomes impossible. And so here: if asked what causes innate suffering? I answer, innate sin;—if asked, why did God permit such sin? I answer, so it seemed good in his sight, and there stop. Nor is there any more absurdity in one of these modes of answering than in the other.

Should it be said that darkness may be reconciled with the perfect benevolence of God, but that suffering cannot, we reply that both are stubborn facts and we must be content to explain them not as far as we may wish, but just as far as we can. And when we have traced up innate suffering to God's sovereign pleasure, in permitting the fall of our first parents, we can advance no farther.

But the truth is, that the real difficulty of this whole subject is not why has God permitted innate sin and its consequent sufferings? But why has he permitted moral evil and its fruits in any way or form?—a question which they who reject the Bible account of sin are just as much bound to answer as they who receive it. Some of the deniers of innate depravity boldly venture to account for all the wretchedness of the world—all the vice which has stained the pages of history, and all consequent suffering, by ascribing it to imitation, or to the prevalence of bad example. Admit this theory, for a moment, to be rational, and what is gained by it towards reconciling moral evil with the perfect benevolence of God? For the question immediately recurs in another form, viz: why has God permitted bad examples to corrupt the world? a question just as difficult to be answered as the query, why did he permit Adam to fall and corrupt our race? We do not admit, however, that this doctrine of imitation is at all reasonable. It assigns a cause inadequate to the continuous and prevalent wickedness of the world. Imitation is in truth a mere instrument, rather than the cause of wickedness. The original cause lies much deeper. For why does the imitative principle in children lead them to prefer bad examples to those which are good even when they have the best models daily before them? Why is it that love to God with all its advantages exemplified, cannot hold their initiative faculty against the first strong temptation to self-gratification or sin? The true reason is only to be found in something which is born with them, or in other words, in innate depravity. If it be said that children do not naturally prefer bad examples, but it has so happened that bad examples are more numerous, and more frequently before them, and hence the difficulty of keeping them in the right way. We simply ask the objector, why has the Almighty permitted so large a majority of bad examples to happen? Let him find an answer to this question, and he will have a substantial reply to all his objections to innate depravity.

To the Editors of the Western Episcopal Observer: BRETHREN:—The following lines were addressed to an aged member of the Episcopal Church, upon the death of one of the most aged and respectable of the old time gentlemen of Virginia, who, for many years was well known as a consistent follower of the Savior. He was a member of the memorable Congress of 1800, and among the last of those who commenced life, in the same part of the country with the late and deservedly honored PRESIDENT HARRISON.

If what is here written, shall be read with interest by, or administer consolation to, this venerable relict, or to any other of your readers, whose heart may have been lacerated by the chastening hand of God, to the Redeemer shall be the praise.

Your Brother,
P.

DEAR ANNE:—It has been my intention for some time past to express by letter my sympathies with you and my other relations afflicted by the event, upon the heavy bereavement, which in declining life you have been called to bear,—in the removal from earth, of my much esteemed uncle, but hitherto it has been prevented, and so long too, that I am impelled to write now by the recollection that it is better late than never.

In view of your afflicted state, the idea immediately arises that you are possessed of the richest and surest consolation—in that the subject of your grief having finished his course in faith now rests from his labors and cares and pains, in the enjoyment of the ineffable reward which is in reserve for all who love and serve God, in the way of his appointment; and further, in that having 'chosen the good part which is never to be taken away,' you have the sweet and blessed assurance, that all things shall work together for good to those who love God,—and what is better adapted to this end, than severance of ties which bind heart to heart—which makes us feel that there we have no continuing city; and that consequently we should fix our minds upon that heavenly state, where dwell the friends whom we bemoan, and the adorable Savior by whose precious blood we have full and perfect redemption from death! the wages of sin.

Within a few days past the voice of admonition has been addressed from all the pulpits of our land, to the people, solemnly calling them to reflect upon the vanity of man in his best state, and of all his gifts and honors,—and upon the necessity of setting his house in order for a better world.—O that the warnings and the prayers, of the 19th of the present month may be blessed, to the spiritual welfare of our countrymen, and that repenting of sins, neglect of the sabbath,—the word and house of God,—they may be induced to seek the imperishable riches and honors, which God only can give. Unless we can have a God-fearing people, we cannot but anticipate that judgments will be sent to

teach us righteousness. As with individuals so with nations. In too many instances mercies harden rather than soften. And then if not left to perish in sin, the hand of God must be uplifted in anger.

Having grown old in the service of God, and being ripe for the harvest, you cannot but realize that you must soon be taken to your reward. The language of the Apostle was: 'to me to live is Christ and to die is gain.' Though we may have satisfactory evidence of having passed from death to life. Yet we are often times afflicted with doubts and fears and consequently do not experience that measure of comfort and happiness, which we ought; and especially at thought of death and its concomitants, we are too much troubled and distressed. To remove these feelings, we have only to reflect upon the all-sufficiency of the grace of God, as manifested in the redemption of Christ Jesus. That which has supported us in ordinary; will not fail us in extraordinary afflictions.

As many of our relatives and friends have been enabled to smile in death, at thought of the bright reversion, and go rejoicing to God, so will it be with us if we continue to look to Jesus the author and finisher of our faith. To have the soul prosper and be in health, it will be very important to live near the mercy seat. Alas! how Christians detract from their happiness by not abounding in prayer. Being rich in mercy to all who call upon his name, and giving more than we can even ask or think, it seems unaccountable that those who believe the Bible, should not be at all times, looking to him, their help, their shield, their exceeding great and eternal reward. And not only for themselves but for all who know not God and especially the members of our own family. Has not your son become a member of the church? Tell him from me it is high time, that I begin to realize that my day will soon be passed, and he is older than I am; to your grand children—remember me very affectionately. May they early give their hearts to the Savior, and never forget the councils and the example of their old grandfather; and be great blessings to society and the church. I am somewhat afraid that the young who are now coming upon the stage of action will not attain to that high standard of moral worth, which characterized those aged families, who for so many years convened to worship in that old church, which survives the ravages of more than a half century.

To your present minister, I beg to be particularly remembered. I hope the word dispensed by him will be greatly blessed. Why it is not more instrumental to awaken and draw the hearts of the impenitent to Jesus, it is difficult to determine. There may be wanting faith and prayer, in those who hear. O that times of refreshing might come from above, and that multitudes of such as shall be saved, might immediately enter into the church of the living God.

That the blessings of God may ever be with you, is the prayer of your affectionate nephew.

P.

WESTERN DIOCESES AND MISSIONS. OHIO.

CORRESPONDENCE BETWEEN THE WARDENS AND VESTRY, AND THE LATE RECTOR OF ST. JAMES' CHURCH, PIQUA.

PARSONAGE, May 28, 1841. DEAR BRETHREN:—It is pleasing to me in looking back, to be able to see some evidences of God's blessing upon my labors in this parish. Nearly nine years of my short life have been spent as an ambassador for Christ, and for the benefit of souls in this part of the Lord's vineyard.

I am fully aware of the importance of a steady and permanent connection between a pastor and his flock, and should tremble at the thought of doing any thing that might encourage that restlessness and disposition to perpetual change which we meet with in persons of a certain construction of mind. Yet I do not but that cases do occur when it is plain to the mind of the rector and to a majority of his vestry, that God in his wise providence, is calling that rector to labor in some other part of his vineyard. This subject has occupied my mind more or less for six months past, the burden of my prayer has been that I might know God's will; and yet I freely acknowledge, that it is with a weight of evidence barely sufficient to turn the scales, that I am enabled to decide that God is calling me to another field of labor.

Believing, therefore, that it is God's will, I hereby tender to you, the Wardens and Vestrymen, my resignation of the Rectorship of St. James' Church, Piqua.

Allow me, brethren, to return to you, and through you, to the congregation you represent, my sincere thanks for your and their kindness and attention to my wants.

Some of you have been members of the vestry during the whole of my ministry in this parish, and from you I have received so much sympathy, and so many favors, as greatly to cheer and encourage me amid all the trials and labors and discouragements which I have been called to pass through in performing the various and important duties of my ministry. You are endeared to me for life.

Wherever God in his providence, shall call me to labor, there I shall cherish a grateful remembrance of the favors you have so often and so freely conferred upon me. There too, on my knees, shall prayers go up to the throne of grace for the blessing of heaven to rest upon those persons in this parish who persevered in holding up the hands of Christ's ambassador.

May the peace of God, which passeth all understanding, keep the hearts and minds of the whole congregation in unity; and in the knowledge and love of God, and of his Son Jesus Christ our Lord; and may his blessing be amongst you and remain with you always. Amen.

Respectfully, your friend and pastor,
ALVAH GUION.

At a meeting of the Vestry of St. James' Church, Piqua, on Whit-Monday, May 31st, 1841, the following preamble and resolutions were unanimously adopted:

Whereas, In the providence of Almighty God, the connection so long and happily existing between the Rev. ALVAH GUION, Rector of St. James' Church, Piqua, and the congregation of said church is about to be dissolved, and feeling it to be a duty incumbent upon us to acknowledge the uniform, zealous, faithful and useful labors bestowed upon and amongst us, as it is a privilege to bear testimony to the exemplary Christian deportment and exalted piety of him whose resignation is tendered, and whose labors with us are about to terminate, therefore,

Resolved, by the Wardens and Vestrymen of St. James' Church, That in accepting the resignation of our worthy and highly esteemed minister, we cannot but remember with thankfulness, his long continued usefulness, beginning in the infancy of the parish, which under the blessing of God, has grown with his exertions, and strengthened with his labor, until the few to whom the word of God was preached in the beginning, have become a numerous congregation, and many, we trust, have been added to the church of such as shall be saved, affording the best evidence of an honest and faithful ministry.

Resolved, moreover, That it is not alone in the advancement of the church that his usefulness has been felt. The afflicted and destitute, have been ministered to, to the extent of his ability. While the members of the congregation feel deeply the separation, it will scarcely be less a subject of regret to the community at large.

Resolved, That he carries with him from the Vestry of this church, the prayers and best wishes of the heart, for his present and eternal happiness and that wherever in the providence of God, he may be placed, he may be abundantly blessed and prospered, proving a blessing to his fellow men, and the cause to which his time and talents are devoted.

Resolved, That the letter of resignation of the Rector of this parish be entered upon the parish records, and that a copy of the foregoing preamble and resolutions be furnished him, signed by the Wardens and Vestrymen, and also entered upon record.

JOHN JOHNSTON, } Wardens.
MOSES G. MITCHELL, }
JAMES JOHNSTON, Jr., }
DEMAS ADAMS, Jr., } Vestrymen.
JAMES STARKETT,
WILLIAM KNOWLES,

INDIANA. INDIANA CONVENTION.

The Fourth Annual Convention of the Protestant Episcopal Church in Indiana, met at Christ Church, Indianapolis, on Friday, May 28th, 1841. There were present, Bishop Kemper, six Presbyters and one Deacon, and nine lay delegates from six parishes. Rev. J. K. Johnson of Lafayette, preached on Thursday night, an admirable discourse on Christ as our peace. Rev. Mr. Lamson of Evansville, preached the convention sermon on Friday morning, which was on the duties, responsibilities and encouragements of the ministry. Revs. Messrs. Munney and J. R. Johnston officiating at the desk. At night Rev. Mr. Britton of New Albany, preached. On Saturday morning Rev. Mr. Fiske of Richmond, was in the pulpit, delivering his Master's testimony in his usual affectionate manner, and at night Rev. Mr. Munney of Laporte, preached. On the Lord's Day, which was Whitsunday, we had morning prayers at 6 o'clock, and an address from brother Fiske, the ordination to the priesthood of the Rev. Mr. Adams, of Mishawaka, a sermon from the Bishop and the Holy Communion. In the afternoon there were three infants baptized, and the Rev. Mr. Adams preached. In the evening Rev. Mr. Prindle, of Lawrenceburg, preached. Thus closed the religious exercises of an interesting Sabbath to all present. To the parish of Indianapolis, as having been for nine months without regular services for want of a pastor, and to the members of Convention, as affording an opportunity of sweet communion, and strengthening of the bond of peace. On Monday night Rev. J. R. Johnson again preached, though the business of the Convention had been concluded on Monday morning, and the members of Convention generally, dispersed. This was the largest Convention since the adoption of the constitution, only two of the officiating clergy being absent, and the subject of electing a Bishop was partly considered, both as to its expediency and the means of support. The Bishop in charge, in his address, urged on Convention the importance of having a diocese, and a committee was appointed to report on the subject. The committee not being able to come to an agreement, begged leave to be discharged, when, on resolution, the Convention went into an election, which resulted in the unanimous choice of Right Rev. Jackson Kemper, D. D. Bishop Kemper having declined, after giving his reasons at length, on the following day, the whole matter was then left for a future Convention.

Rev. Mr. Britton, of New Albany, was re-elected Secretary of Convention, and J. M. Moore, Esq., of Indianapolis, Treasurer of the Diocese. The standing committee are Revs. Messrs. Britton, Lamson and Prindle, and Messrs. St. Clair, Thurston and Gross.

The parochial reports were generally encouraging, though it is trying to those who love the Redeemer's holy cause, to see the Church moving so slowly in the great work given her to do. Oh! when shall our waste places be supplied? We have lost one in the number of our clergy since last Convention, and shall probably lose another beloved brother this year. Two or three of the most important parishes are vacant, viz: Indianapolis, Madison and Terre Haute. Oh! that the Spirit of the living God would send forth laborers into the harvest, and incline the hearts of those to whom they minister, to sustain them by sympathy and prayers. Our harvest is truly great, but where are the laborers? Shall a diocese, some of whose parishes double their numbers every year, be left to the irregular ministrations of others, or to no ministrations at all, for want of the regular ministry?

Yours in Christ,
J. B. R.

Receipts for the Western Episcopal Observer, Since May 15, 1841.

Name.	Residence.	Paid to No. Vol. Amount.
Wm. Proctor,	Cincinnati, O.	52 XI, \$1 25
Rev. A. K. Wright,	Wadsworth,	21, XI, 3 00
Alex. Scott,	Massillon,	52 XI, 2 50
Thos. McCullough	"	52 XI, 2 50
J. R. Fear,	Wheeling, Va.	24 XII, 2 50
James Caldwell,	"	24 XII, 2 50
Morgan Nelson	"	24 XII, 2 50
Capt. F. Clase,	Tampico, Mexico	20 XII, 2 50
W. S. Brown,	New Orleans, La.	20 XII, 2 50
T. N. Morgan,	"	20 XII, 2 50
Mrs. C. Southward,	"	20 XII, 2 50
W. W. Collins,	Amsterdam, Miss.	20 XII, 2 50
Capt. Shallross,	St. Louis, Mo.	52 XI, 2 50
Stickney & Knight	"	23 XII, 2 50
J. W. Twitwell,	"	23 XII, 2 50
Rev. J. Selwood,	Menden, Ill.	52 XI, 2 50
Mrs. Lewis,	Louisville, Ky.	52 XI, 2 50
Mrs. Taylor,	"	52 XI, 2 50
Wm. Lindenberg,	"	52 XI, 2 50
Mrs. Franklin,	"	52 XI, 2 50
Mrs. Crosby,	"	52 XI, 2 50
Mrs. Payne,	"	52 XI, 2 50
Mr. Mix,	"	50 XI, 1 25
Mrs. J. Lane,	Shelbyville, Ky.	52 XI, 2 50

CHOICE RELIGIOUS BOOKS.

FOR sale at the Episcopal Bookstore, on West Fourth Street, the following, among other valuable works:—
Bishop McVane's Oxford Divinity. Select Family and Parish Sermons (2 vols.), McVane's do. (2 vols.), Tyng's do., Blunt's do., Chapman's do. (2 vols.), Augustinus and Plagiarism, Family Religion, Slater's Original Draught of the Primitive Church, Bonhoeffer's Communion, Catechism, Life and Opinions of Dr. Milne, Theology for the People, Faber on Romanism, Obligations of the World to the Bible, Bridge's Christian Ministry, Keith's evidences of Christianity, McVane's do., Bacon's Lives of the Apostles, Seeker on the Catechism, Jay's Prayers, Mead's do., McVane's Justification by Faith, Christian Youth's Book, Advice to a Young Christian, Miss Cox's Letters of Wesley, Tappan on the Will, Day do. do. My Saviour, Metropolitan Pulpit, Dick on Covetousness, Jenks Devotion, Churchman's Manual, Burton's History of the Church, Life of Wilberforce (2 vols.), Correspondence of Dr. Symington on the Atonement, Sutton on the Sacrament, Alexander's Evidences, Alexander on the Canons, Walk about Zion, Memoir of Buchanan, Simon on the Liturgy, Blackaller's Liturgy, Private Thoughts, Todd's Truth Made Simple, Todd's Lectures to Children, Word to Women, Rudiments of the Church, Way of Escape, Minister's Family, Christian Experience, Christianity Vindicated, How shall I govern my School, Scenes in our Parish, &c.

Many of the above cannot be had at any other store in the city, and the prices in general it is believed are unusually low.

May 15. T. R. RAYMOND.

A SITUATION WANTED.

A SITUATION is wanted by a middle aged man, well acquainted with the dry goods or grocery business, either in town or country; and as employment is his main object, a small salary only would be looked for. Undoubted references can be given. Address A. B., at the office of this paper—postage paid. May 29 no 22

JAMES BISHOP, Draper and Tailor.

HAS just received from New York a splendid assortment of West of England Cloths, Cassimeres and Vestings of the latest and most fashionable style. —ALSO—
New York and Paris Spring and Summer Fashions, together with a great variety of other goods, consisting of Stocks, Suspenders, Handkerchiefs, Hosiery, etc. All garments made in his establishment are warranted to fit, and made in the neatest and most fashionable style, or no sale.

May 8, 20.

ECLESIASCHOOL BOOKS.

THE Eclectic Series of School Books, for sale at the new Bookstore, on West Fourth Street. Also, Bible, Quatuorces, Hieroglyphic Bible, The Western Primer, and a great variety of other instructive and amusing toy books.

May 15. T. R. RAYMOND.

Episcopal Worship.—Free Sittings.

There will be Episcopal Worship at the Church at the corner of Ninth and Elm streets, on next Sunday afternoon, (20th inst.) at five o'clock. The Rev. Dr. Colton will preach. June 19.

Grace Church.

The Treasurer gratefully acknowledges the receipt of \$5 from T. Bird; \$5 from J. W. Clayton; \$5 from J. W. Stevenson; \$2 from J. Rayner, and \$2 from A. Isham.—Donations to the Sunday School Fund of Grace Church.

L. E. BREWSTER, Treasurer. CINCINNATI, JUNE 17.

Walnut Hills Cemetery.

LOTS in this Cemetery, laid out on the grounds belonging to Lane Seminary, are offered for sale.

The ground is near enough to the city for convenience, and yet distant enough to be free from interruption, and to secure that retirement so desirable to the repose of departed friends.

Those wishing to purchase lots are requested to inquire of Mr. Stephen Burrows, corner of Fourth and Vine Streets, Cincinnati; or of Mr. Ford, at the Seminary, who will also give direction to the Sexton of any interments to be made. June 15 25 6m

RAYMOND'S PRINTING OFFICE.

ORDERS for PRINTING may be left at the Episcopal Bookstore, one door West of Dr. Rogers' Office, West Fourth Street; and all business matters connected with the 'WESTERN EPISCOPAL OBSERVER,' will be attended to at the same place.

L. E. BREWSTER, STOCK AND EXCHANGE BROKER, CINCINNATI.

AYES & SHAW, MERCERS AND TAILORS, No. 11, West Third Street.

AN assortment of fashionable Cloths, Cassimeres and Vestings constantly on hand. May 15.....6m

Office and Residence of Dr. Lawrence, at DR. WALDO'S, THIRD STREET, Near the Post Office. May 22. no 21

Books at Philadelphia Prices.

JUST received, at the new Bookstore on Fourth Street, a few choice west of Main, a variety of theological and miscellaneous books, among which are the following, which will be sold at the publishers' prices in Philadelphia:
Blunt's Lectures on the Life of Christ,—price \$1 25
do. do. do. St. Paul, 1 00
do. do. do. St. Peter, 1 00
do. do. do. Elshin, 75
do. do. Hist. of the 7 Churches of Asia, 75
do. Sermons, 75
Ancient Christianity & doctrines of Oxford Tets. 1 25
Church Dictionary, enlarged edition, 1 37
Table of the Lord, 78
Bickensteith's Harmony of the Four Gospels, 75
do. do. do. Treatise on Prayer, 37
Jackson on Babylon, 62
Life and Opinions of Rev. Dr. Milne, 50
Henry's Communicant's Companion, 50
Christ to return, 50
Common Prayer, morocco, 60
do. do. sheep, 30 and 25
Hook's Family Prayers, 1 50
Year Book, or Manual of Every Day Reference, 1 50
Flora's Lexicon, extra gilt, 4 colored plates, 1 50
American Common-Place Book of Poetry, 84
Women of England, by Mrs. Ellis, 75
Thompson's Seasons, 62
May 15. T. R. RAYMOND.

NOTICE.

DOCTOR DRAKE wishes to inform those who may desire to communicate with him professionally or otherwise, that he will not return to Louisville till the commencement of the Medical Lectures, the first of November, till when he may be found at the house of his son-in-law, Alexander H. McCaffey, Third st, opposite the Bazaar. May 8.

MRS. WOOD will give instructions in landscape, figure, and miniature drawing, and will also take likenesses, at her residence on Sixth street, between Vine and Walnut streets. A few of her paintings may be seen at the Exhibition of the Academy of Fine Arts, near the Post Office. Cincinnati, April 24, 1840.

A CARD.

With a view to introduce to the inhabitants of Cincinnati the lady whose name is attached to the above, I beg leave to say, that Mrs. Wood is a daughter of Wm. Daniell, Royal Academician of London, formerly known to artists as one of the most accomplished painters of England. Parents desirous of having their daughters instructed in the beautiful art of landscape and figure drawing may here have an opportunity seldom to be met with. Having seen Mrs. Wood's drawings, and received instructions from her in a number of my own family, I can bear testimony to her faithful as well as eminently skillful exertions for her pupils.

Cincinnati, April 8, 1841.

Reference may also be made to the
Rev. C. P. McVANE, D. D.
Rev. C. COLTON, D. D.
Rev. J. T. BROOKS.

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The Domestic Circle.

CONDUCTED BY THE AUTHOR OF THE "YOUNG LADY'S COMPANION," "BOTANY OF THE SCRIPTURES," "LIFE OF WYCLIFFE," ETC. ETC.

THE SWAN SONG.

BY LADY FLORA HASTINGS.
Grieve not that I die young. Is it not well
To pass away ere life hath lost its brightness?
Bind me no longer, sisters, with the spell
Of love and your kind words. List ye to me;
Here I am blest—but I would be more free;
I would go forth in all my spirit's lightness.

Let me depart!

Ah! who would linger till bright eyes grow dim,
Kind voices mute, and faithful bosoms cold?
Till carking care, and coil, and anguish grin,
Cast their dark shadows o'er this fairy world;
Till fancy's many-colored wings are furled,
And all, save the proud spirit, waxeth old!

I would depart!

Thus would I pass away—yielding my soul,
A joyous thank-offering, to him who gave
That soul to be, those starry orbs to roll.
Thus—thus exultingly would I depart,
Song on my lips, ecstacy in my heart—
Sisters—sweet sisters, bear me to my grave.

Let me depart!

The passages which follow, are from Rev. G. W. Burnap's excellent "Lectures," just published, "On the Sphere and Duties of Woman, and other subjects."

THE DAUGHTER.

The daughter has much in her power. She has youth, vivacity, generally the grace of form, always the charm inseparable from youth, often the irresistible attraction of beauty, and she may have the still more enduring endowment of amiable temper and mental accomplishment. And she may move in the sacred sphere of home as a ministering spirit of peace, and love, and joy.

But it may likewise be otherwise. Because the path of duty to her is comparatively easy, is dictated to her by her affections, is demonstrated to her by every day's experience, it does not follow that she will walk in it. She may prove false to her obligations. And what a desolation does she make in the domestic circle! How can she wring the hearts of those she is bound by every obligation to love and cherish! instead of acquiescing with cheerfulness in whatever her lot may be, may annoy her parents by perpetual reflections and complaints. Instead of taking her share of the cares and toils which are inseparable from a family, she may refuse them all, and choose to spend her time in idleness, or in dress, or company, and consider herself born for a higher lot than that of ordinary mortals. By the indulgence of a bad temper, instead of being the delight and pride of the domestic circle, she may keep her home in a perpetual broil. Alas! for that house that is under the tyranny of a termagant. There is no dagger so sharp as the tongue of an insolent, disobedient, ungrateful daughter. If any eyes could weep tears of blood, it would be the eyes of parents, who have brought up a daughter to be their terror, their torment, and their scourge.

SISTERS.

A thousand ties conjoin to bind sisters together. There is, in the first place, a natural affection in the human heart, implanted there to correspond to that relation, and thus unite those in attachment who have been borne on the same bosom, and grown up around the same hearth. Besides this instinctive affection, they naturally become attached from sympathy, from sharing the same joys and sorrows, and loving the same objects. The same events for years have filled them with gladness, and, often they have mingled their tears at the same calamities. Their interests have been the same, and even their childish plays, the source to them of infinite delight, have made closer the tie which draws their heart together. Sisters, blossoms on the same stem, what should ever sever them? Stars shining in the same constellation, why should they not mingle their mild radiance in peace! If there be in their hearts any capacity for attachments, how can their common tasks, their common pleasure, their perpetual society, fail of uniting them in the most intimate affection? If they have any literary ambition, any desire for intellectual improvement, they may minister endlessly to each other's pleasures and progress. If they would add to literary accomplishment the charm of graceful and winning manners, whose eye so quick as that of a sister to administer friendly criticism and admonition? I counsel them to use well that portion of life, which they pass under the same roof, to cement the bond of natural affection, for the time will come when they will probably need it all. For as fountains, which rise upon the same mountain top, diverge and run in opposite directions, traverse plains as different as tropical abundance and polar sterility, and finally join the great ocean, one under the burning line, and the other in the midst of perpetual snows, so sisters reared in the same cradle, watched over by the same maternal solicitude, walking hand in hand the same paths of education and accomplishment may be destined by events over which they have no control to a lot as widely contrasted as can possibly be conceived. Equality of conditions they cannot hope. How shall they resist the influences which tend to divide their hearts as well as their fortunes? The best security for lasting attachment and for happy intercourse through life, is the assiduous cultivation so long as they are together, of kindness, forbearance, generosity. It is a mistake to suppose that the natural affections need no cultivation. The natural relations are only the foundation for attachments. But unfaithfulness to the social relations gradually weakens the strongest natural ties, and sisters even, who have done nothing but cross and render each other uncomfortable,

will seek their friendships anywhere rather than with those in whom they find neither sympathy nor consideration.

BROTHERS AND SISTERS.

It is in the relation of brother and sister that the moral influence of woman is more conspicuous than in that between sisters. There her mission is early displayed in restraining the bad passions, in softening the manners, and developing the affections of mankind. The first harmonizing influence to which man is subjected, is the intercourse with his sisters almost from the cradle. His natural desire of society compels him to seek their company, and mingle his sports with theirs. But the doll and the baby horse will not stand the same rude treatment with his tops and hobby horses, and unless he can make some treaty with them he cannot get them out to see him make his dam, and sail his ship in the gutter. The first condition and law of his intercourse with them then, is the law of gentleness and self-restraint. This moral influence extends not only to manners but to sentiments. The boy, by associating exclusively with his own sex, becomes not only rude in manners, but coarse in his sentiments, and gross in his tastes. Thus the first defence is thrown down, which God has built up around his principles and his morals. He is more open to the approach of vicious associates, he may be further initiated into their ways before he is aware of their dangerous influence. The nicer moral perceptions of the female mind are usually the first to destroy the signs of approaching peril, and a different relation gives the sister the power of a more frank and emphatic admonition than the parents enjoy. There is scarcely a more interesting sight on earth, than a brother and sister in the bloom of life, united by true affection, and true to all those duties and attentions which they mutually owe each other. And candor compels me to confess that failure is most seldom on the sister's part. There is a generosity and self-sacrifice of sisters to advance the interests of a brother, which I fear is not often reciprocated. I could fill more than one lecture with instances which have come to my personal knowledge, in which sisters have nobly contributed their all to raise a brother to the advantages of a liberal education, and thus to elevate him to eminence, to station and to wealth.

THE GOOD WIFE.

The good wife! How much of this world's happiness and prosperity is contained in the compass of these two short words! Her influence is immense. The power of a wife, for good or for evil, is altogether irresistible. Home must be the seat of happiness, or must be forever unknown. A good wife is to a man wisdom, and courage, and strength, and hope, and endurance. A bad one is confusion, weakness, discomfiture, despair. No condition is hopeless when the wife possesses firmness, decision, energy, economy. There is outward prosperity which can counteract indolence, folly, and extravagance at home. No spirit can long resist bad domestic influences. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind, and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are lacerated to the utmost point of endurance by perpetual collision, irritation, and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort; and his soul renews its strength, and again goes forth with fresh vigor to encounter the labors and troubles of the world. But if at home he find no rest, and there is met by a bad temper, sullenness, or gloom; or is assailed by discontent, complaint, and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.

LOVE OF MANKIND.

With regard to our love of mankind, were we to recall every argument for our mutual affection that the gospel supplies us with, we must transcribe the gospel. It will be sufficient to urge the force of that general conclusion of the Apostle, 'Beloved, if God so loved us, we ought also to love one another.' Here we see the Apostle brings the whole weight of those considerations which arise from the divine love displayed in redemption, directly to enforce our love of each other and makes all that hath been advanced in support of the love of God, an argument for our love of man. They are indeed kindred affections which open into and communicate with each other; and that love of God which springs up continually, and overflows in the heart of the true Christian, feeds and maintains to an equal height the fountain of human love. For if we love our Redeemer, we must for our Redeemer's sake love mankind. It was not for some select few alone, it was not for some favorite sect or party, it was not for some peculiar people that our Lord died, but for the whole race of sinful men. He gave his life a ransom for many, and nothing less than a world was a fit object of his redeeming love. To every individual therefore amongst mankind the force of the Apostle's general conclusion is clearly applicable. Beloved, if God so loved him as to send his only begotten Son into the world, to be the propitiation of his sins, surely then we are bound by the strongest obligations to love him likewise. For if there be any one man, how mean, how miserable, how contemptible soever he may seem; if there be any one whom we dare to think unworthy of our love, we thereby have the presumption to oppose our opinion to that of our Saviour, who hath declared him not unworthy of his. Oh you then, who harbor in your breasts any dark and unfriendly passion; you who listening only to the dictates of resentment, are preparing for your brother the whole weight of

your revenge: look through those mists of passion with which you are now blinded, and behold him whom you were about to strike encircled in the arms of your Redeemer!

So powerfully doth redemption strengthen all the bonds of mutual affection between us, exalting benevolence into charity and brotherly love.

—Rotherham.

THE MILLER.

A zealous young minister, when entering on his parish was told of a miller, who, with more than usual of the bravery of profane men, had repelled every attempt to approach him on the subject of religion, and had daunted all the hopes and efforts of the serious persons in his vicinity. Among other practices of sinful daring, he unfortunately kept his mill, the most striking object in the hamlet, going on the Sabbath. In a little time, the clergyman determined to make an effort for the benefit of the hopeless man. He undertook the office of going for his flour the next time himself. 'A fine mill,' said he, as the miller adjusted his sack to receive the flour; 'a fine mill, indeed, one of the completest I have ever seen.' This was nothing more than just; the miller had heard it a thousand times before; and would firmly have thought it, though he had never heard it once: but his skill and judgment were still gratified by this new testimony, and his feelings conciliated even towards the minister. 'But, oh!' continued his customer, after a little pause, 'there is one defect in it! What is that?' carelessly asked the miller, turning up his face. 'A defect that is likely to counterbalance all its advantages.' 'Well, what is it?' said the miller, standing straight up, and looking the clergyman in the face. The minister went on: 'A defect which is likely to ruin the mill!' 'What is it?' rejoined the miller. 'And will one day, no doubt, destroy the owner.' 'And can't you say it out?' exclaimed the impatient miller. 'It goes on the Sabbath!' pronounced the minister, in a firm, and solemn, and monitory tone. The astonished man stood blank and thunderstruck; and remained meek and submissive under a remonstrance and exhortation of a quarter of an hour's length, in which the danger of his state, and practices, and the call to repentance towards God, and faith in our Lord Jesus Christ, were fully proposed to him.—*Ex. Paper.*

POOR BETTY'S PRAYERS.

A few years since, there lived in one of our large cities, a poor colored woman, named Betty, who had been confined by sickness for nearly twenty years. By the few friends that knew her, she was familiarly called *poor Betty*. Betty had seen comfortable days. She had been kind and at good service. Eighty years shed their blights upon her robust limbs, before they yielded to the hardships of toil. She had acquired a hale constitution by sporting for twenty years upon her native hills, upon the burning sands of Africa, before the slave-trade stole its guilty, accursed way over the waters, laden with chains and manacles to bind her limbs, and to mar her sabbath beauty, to agonize her soul, and to subject her to the horrors of the middle passage. Betty had long been blind, and was said to be 103 years old. An aged daughter, whom God in his mercy to this bruised reed in a stranger land, had kindly permitted to be the companion of her bondage and her freedom, arranged and administered the few comforts with which former industry and present charity furnished their decayed cottage. Betty was indeed a relic of former days, and was noted both for good sense, and her discreet, warm-hearted piety.

Mr. B. was a man of wealth and business in the same city. His signature was better than silver on the exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his bounty gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what became of poor Betty. His voice and even his step had become familiar to her, and always lighted up a smile on her dark wrinkled face. He would often say some pleasant thing to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the country to see Betty. As he stopped and entered the cottage door, he said, 'Ah, Betty, you are alive yet.' 'Yes, thank God,' said Betty. 'Betty,' said he, 'why do you suppose God keeps you so long in this world, poor, and sick, and blind, when you might go to heaven, and enjoy so much?'

While Mr. B.'s tone and manner were half sportive, he yet uttered a serious thought, which had more than once come over his mind. Now comes the sermon.

Betty assumed her most serious and animated tone, and replied, 'Ah, Massa, you no understand it. Dare be two great things to do for de Church; one be to pray for it, toder be to act for it. Now, Massa, God keep me alive to pray for de Church, and he keeps you alive to act for it. Your great gifts no do much good, Massa, without poor Betty's prayers.'

For a few moments, Mr. B. and his friend stood silent, thrilled, astonished. They felt the knowledge, the dignity, the moral sublimity of this short sermon. It seemed to draw aside the veil a little, and let them into Heaven's mysteries. 'Yes,' Betty, replied Mr. B. in the most serious and subdued tones, 'your prayers are of more importance to the Church than my alms.' This short sermon—preached by poor Betty, was never forgotten by Mr. B. or his friend. It made them more humble, more prayerful, more submissive in afflictions.—*Parents' Magazine.*

Krummacher's Works.

FULLYING Roll—Jacob and Solomon—Cornelius the Centurion. For sale at the Episcopal Bookstore, by T. R. RAYMOND, West Fourth St. May 15.

PROSPECTUS OF THE WESTERN EPISCOPAL OBSERVER.

VOLUME XI.

ARRANGEMENTS having been made to publish the GAMBIE OBSERVER and WESTERN CHURCH JOURNAL simultaneously at Cincinnati and Louisville, at the close of the present volume in December next, the paper will thenceforth be continued under the name of the WESTERN EPISCOPAL OBSERVER, and printed at the Western Church Press, Cincinnati.

The change of location to point so central to the West, and so convenient for the early reception and rapid diffusion of intelligence, will it is believed, greatly increase the usefulness and interest of the paper. With a view the more effectually to secure these objects, the Proprietor has invited and obtained the editorial co-operation of the three resident Editors whose names are subjoined with his own. The paper will therefore, from the commencement of the next (the XI) volume be issued under the joint editorship of the subscribers, and printed and published as above.

The OBSERVER will continue to maintain and put forth with renewed zeal, those leading doctrines of the Gospel which it has always held and defended as essential to piety of heart and life, and as an Episcopalian paper, will continue its faithful advocacy of the peculiarities of our communion.

It is the design of the editors to establish such correspondence with the Atlantic cities as will secure the earliest religious intelligence; and by a similar arrangement at the West, to make their journals a vehicle of fresh and authentic information, as to the establishment and progress of the Church through out the Western Dioceses and Missions.

CHAUNCEY COLTON,
WM. JACKSON,
JOHN T. BROOKE,
HENRY V. D. JOHNS

In addition to the above arrangement for the responsible editorship of the OBSERVER, a department of it has been assigned to the joint editorship of the "Young Ladies' Companion," the "Life of Wycliffe," etc. etc. The columns for her charge will be mainly devoted to original matter, selected from other sources, chiefly designed to guide and instruct youthful minds; while reference will be had to interesting and pertinent facts from the records of the various branches of Natural History and from Natural Philosophy, in a design of illustrating the grandeur and sublimity of the Creator. A portion of the space under this charge will be devoted to the publication of matter particularly interesting to the female portion of our readers.

Gambier, Ohio, Oct. 29, 1840.

I have seen with great satisfaction the particulars of the new arrangement with respect to the publication of the OBSERVER, and I feel that the paper, hereafter to be called the "Western Episcopal Observer," is to be able to anticipate a great accession to the value, circulation and usefulness of the paper, from so great an accession of strength to its editorial labors. Its publication at Cincinnati and Louisville will bring it into very easy connection with all our western and semi-western dioceses, while its pages will afford a ready and ready opportunity for the publication of whatever internal matters they may occasionally desire to show to the public. With an earnest hope that the paper will be as well sustained by a strong subscription, as it certainly will by a vigorous editorship, I feel the greatest cheerfulness in recommending it to the patronage of the community.

CHAS. P. McILVAINE,
Bishop of the Diocese of Ohio.

St. Louis, Nov. 10th, 1840.

I cordially concur in the above.

JACKSON KEMPER,
Missionary Bishop for Missouri, Wisconsin and Iowa, and Provisional Bishop of Indiana.

Detroit, Feb. 3, 1841.

I cordially concur in the above.

SAM'L A. McCOSKEY,
Bishop of the Diocese of Michigan.

Lexington, Ky. Dec. 10th, 1840.

The plan of transferring the Gambier Observer to a more central point for the whole west, with the hope of rendering it, in time, what its new name imports, 'A Western Episcopal Observer,' meets with my cordial approbation; and I shall be ready, at all times, to lend a helping hand, in every way in my power, to its able editors and contributors.

B. B. SMITH,
Bishop of the Diocese of Kentucky.

New Orleans, March 20th, 1841.

In your paper I recognize an efficient auxiliary in the dissemination of the truths of the gospel, and shall be happy to see its circulation extended in the dioceses with which I am connected. I shall be happy to hear that you have an extended circulation throughout the western church. It will give me pleasure to communicate to you from time to time, such ecclesiastical intelligence as may transpire within my sphere of labor.

JOSEPH H. POLK,
Missionary Bishop of Arkansas and Provisional Bishop of Louisiana and Alabama.

TERMS.

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